

Pali Text Society

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# Saṅyutta - Nikāya

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Indexes

1  
BY

MRS RHYS DAVIDS, M A  
FELLOW OF UNIVERSITY COLLEGE LONDON

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HENRY FROWDE

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## PREFACE

It was the intention of the late Léon Feer to complete his great and useful work of editing the Saṃyutta-Nikāya for the Pali Text Society by adding a volume of indexes. I have not gathered whether that intention included an index of similes or even of subjects. He may have proposed, in place of the latter, to confine himself to making a list of words not found, or seldom found, elsewhere, possibly with excerpts from the commentary of Buddhaghosa, as Professor Hardy has done for the Anguttara-Nikāya. Such an index is not without special value. No one desires more fervently than myself to see issued by the Pali Text Society an edition of Buddhaghosa's *Sārattha-pakāsinī*.

To have quoted largely from it in my subject-index might have created a pretext for deferring the putting that edition in hand, and was therefore inadvisable. It would also have postponed the service intended to be rendered by this little volume to the study of the Pitakas for another year. The very scanty means for aiding the notes and the memory of the individual student to grasp as a whole, or study *in abstracto*, what each book of the Sutta Pitaka contains respecting any subject, or group of subjects, seems to me a most serious drawback to any advance in exegesis or argument. There has been, I venture to think, too much complacency in references to proper names only, and to lists of gāthās. These are, of course, indispensable to the historical criticism both of a past age and place, and also of the book in hand as an outcome of that age and

place. But, after all, the Pitakas were not compiled solely because men and places had certain names, or because verses needed a setting of prose. They represent a ferment of ideas, a reaching out of mental vision, an evolution of religious and philosophic standpoints, and, incidentally, a certain stage of social and economic civilization. 'What has India to teach us?' is not to be told by reference to names only.

Nor is it of great use to one inquiring into ideas, rather than into names or words, to find the references to a subject sampled in the manner that is quite legitimate when the interest is purely philological or phraseological. Does the subject recur frequently in the compilation, or rarely? Sampled references will not help us here. For an answer to such a question a somewhat more exhaustive treatment is wanted. And where the citations are numerous the inquirer can fairly demand further guidance in the shape of grouped references and frequent contexts.

For the Pitakas make, even when their repetitions are discounted, very formidable demands on the intellectual digestion. They are more than half as long again as the Bible. And it is easy to see, by the very partial citations that are sometimes made, and the mutually conflicting judgments sometimes arrived at, how great is the need of retraversing and consolidating, by works of reference, the knowledge that has been opened up through the publications of the Pali Text Society. There is, too, an immediate use for such works of reference in hastening on the labour of compiling the sorely needed new Pali dictionary.

But a guide-book of this sort makes considerable claims on the compiler, and if, after nearly a year of continuous work, the little volume is suffered to go forth, my chief regret is that it is too late to sit down and rewrite it with better experience and greater accuracy. In the grouping of contexts and references there is not much I would wish altered. In the case of what are here called 'formulæ' of doctrine or status, the text might have been quoted. But



all Indianists are more or less familiar with these recurring definitions, or descriptive phrases, inevitable in works compiled for oral communication only. In the article *Arahatta*, however—the only instance where more than one formula is assigned—this should have been done. To make some amends I give here the four formulæ in full —

*Arahatta* (A) khīnā jāti vusitaṃ bhāmacariyaṃ kataṃ kaṇaniyaṃ nāparaṃ itthattāyāti

(B) eko vūpakattho appamatto ātāpī pahitatto viharanto na cirass' eva yass'atthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tad anuttaraṃ bhāmacariya-pariyosānaṃ ditth'eva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi khīnā jāti, &c. (as in A)

(C) Ayaṃ vuccati bhikkhu arahāṇaṃ khīnāsavo vusitavā katakaraniyo ohitabhāro anuppattasadattho parikkhīnabhavasajjojano sammadaññā vimutto ti.

(D) Nānaṃ pana me dassanaṃ udapādi. Akuppā me cetovimutti ayaṃ antimā jāti n'atthi dāni punabbhavo ti

In all other cases the one given formula can hardly prove a source of perplexity

Perplexity befel rather the compiler as to what to include or leave out. Exhaustive treatment has been aimed at in these four cases only — Uncommon words, such as do not occur in Childers, or occur, but without, or without adequate, references. Unusual grammatical forms. Passages throwing any light on social development. Terms having any bearing on psychological, ethical, or metaphysical doctrine.

That this aim has been very imperfectly carried out is betrayed in part by the lengthy list of additions and corrections, which calls for a special word of apology. Those who, once babes in a language and literature, have progressed in dentition over a work of this sort, may possibly sympathize with the sore feeling over growth won at the expense of those inquirers whom the work was directly meant to serve. Riper experience would have early taken alarm at the scarcity of reader's corrections in the proofs. The fact that the printer's errors in reproducing volume

and page were sent to me wholly unnoticed lulled me into a false confidence as to the need of minute revision, which was only carried out when the whole of the subject index was passed for press. There remain a great number of inaccuracies, many of which were made in transcription from crowded notes. And the task of revision was carried through too quickly, to make room for other work, and at a time when other matters were too pressing to allow my husband to assist me. Experience brings home with sharp emphasis the truth that a compilation of this sort, while it may not call for high flights of intellect, needs, as much as if it did, to be done by one *eko vūpakattho viveke viharanto*—a condition to which the mere *upāsikā* may not always attain. A faulty argument bears its shortcomings on its face. A faulty reference—a cruel injury to the inquirer—once set down, can only be detected by verification. To some extent, nevertheless, I hope to have added, as the lamented editor of the *Saṃyutta-Nikāya* would have wished, to the usefulness of his long and valuable labours in rendering more accessible to Western scholars this venerable and encyclopædic compilation.

In matters of transliteration, of alphabetical order, and of inflexion, I have, in the first place, ventured to reintroduce a special type for the guttural 'n' or *anusvāra*—namely, ṇ\*. The practical advantage, to the writer, of this form over the 'm' or 'n' is very great. It also gives less opportunity for misprints than does either of these. And it leaves the subjacent dot as the monopoly of cerebral (lingual) consonants. In the second place, I have ranked the Vedic 'l' (ḷ) not in its usual place, but immediately before the liquid 'l,' symmetrically with the cerebrals and dentals. The only justification I can offer for this not very important divergence, beyond sheltering behind Childers, is the visual convenience of grouping letters together which in our character are practically alike.

\* First used, I believe, in Rhys Davids's 'Buddhist Birth Stories' London 1880.

Next, in the vexed question as to whether to vocabularize names in their crude form or in their nominative case, I have not been over-careful in observing strict consistency. Léon Feer himself has chosen now one mode, now the other. In so far as any method has been followed, I have, in common names, used the crude form where compounds of the name are adduced, for instance, *gana*, this being illustrated by *ganācariyo* (printed °*ācariyo*). Where compounds do not occur I have usually followed Childers in entering the name in the nominative case. In proper names I have followed the form which seems likely to prevail in proportion as Buddhist names grow familiar to Western tongues. It is at this time of day as hard to get to *Buddho* and *Gotamo* as it would be to substitute *Platon* and *Aristotelēs* for *Plato* and *Aristotle*. *Sāriputta*, *Ānanda*, *Rājagaha* will fare not otherwise. In words descriptive of the proper name I have also given the crude form—*eg*, *nigama*—except where the description has been quoted from the text—*eg*, *Koliyānaṇṇigamo*—and also in the case of nouns in *-an* and *-in*. An index in two languages should, where it can, be a bridge between the two. And it seemed that *rājā*, *Brahmā*, *Sikhī*, stood better on it than *rājan*, *Brahman*, *Sikhin*.

The references given to words, parallel passages, or quotations in other works, are nearly all taken from my husband's annotations and dictionary collectanea.

C. A. F. RHYS DAVIDS

P.S.—By kind permission of Mrs. Bode I have appended her obituary notice of Léon Feer which appeared in the *J.R.A.S.* of July, 1902.

## LÉON FEER

*By M H Bode, Ph D*

YET another name has dropped out of the short list of the older living Orientalists. M. Léon Feer, the well-known Sanskrit and Tibetan scholar, died in Paris on March 10 of the present year (1902).

Léon Feer was born at Rouen on November 22, 1830. In 1864 he was appointed to a Paris professorship, succeeding M. Foucaux in the Chair of Tibetan, originally created for the Bibliothèque Nationale, and transferred in 1865 to the École des Langues Orientales. He afterwards (1869) held a lectureship in Tibetan and Mongol at the Collège de France. To this period (1864 to 1872) belong his earlier works, 'Ruines de la Ninive' and 'La Puissance et la civilisation mongoles au xiii<sup>ème</sup> siècle'.

In 1872 M. Feer entered the Manuscript Department of the Bibliothèque Nationale. He passed from promotion to promotion to be *bibliothécaire* of his department, where he remained working steadfastly till his death, in spite of failing health and growing infirmity in later years. In 1900 he was appointed *Conservateur-Adjoint* of the great national collection.

Outside his special field—or fields—of work, M. Léon Feer published a number of articles in the *Revue Contemporaine*, *Revue des Deux Mondes*, *Revue Chrétienne*, *Revue des Cours Publics*, and *Bulletin de la Société de l'Histoire du Protestantisme français*. But we are here chiefly concerned with his work in Buddhist literature, work which has the enduring merit of having brought within reach important texts from widely-separated regions of this great field of research.

M. Feer's learning embraced Tibetan and Mongol, Sanskrit and Pāli. He was therefore able to contribute largely to our knowledge of both the Buddhism of countries where the documents have the peculiar interest of works

translated into non-Indian languages from the Sanskrit, and the Buddhism of the school that preserves its characteristic and rich literature in a purely Indian dress

The first in order of his translations was the 'Sūtra en quarante-deux articles' (1878). The following were afterwards published in the *Annales du Musée Guimet*. A translation of the 'Analyse du Kandjour et du Tandjour' of Csoma de Koros, with many additions and notes (vol. II of the *Annales*), 'Fragments extraits du Kandjour,' translated from the Tibetan (vol. V), and the 'Avadānaçataka, cent légendes bouddhiques,' from the Sanskrit (vol. XVIII).

In the 'Bibliothèque orientale elzévirienne' series appeared a translation by M. Feer of the Tibetan version of the 'Dhammapada,' and in the 'Collection de Contes et de Chansons populaires' a translation from Bengali under the title 'Contes Indiens, les trente-deux récits du tiône'

Léon Feer's greatest service to Pāli scholarship was his edition of the 'Samyutta-nikāya' for the Pāli Text Society. It was his last long work.

He contributed articles to the *Grande Encyclopédie*, and was one of the oldest collaborators in the *Revue de l'Histoire des Religions*. An obituary notice in the last-named review acknowledges the value of his contributions on Tibetan subjects, in which his competence was shared by very few. He was also an unwearied contributor to the *Journal Asiatique* till within a few months of his death.

It was as Librarian of the Manuscript Department of the Bibliothèque Nationale that most of the younger Orientalists knew him best, and here all who sought his help had experience of his unselfish kindness and readiness to lend his time and learning and official authority to smooth the way of their researches.

The cataloguing of Eugène Burnouf's papers (now in the Bibliothèque Nationale) fell to M. Feer. It must have been a truly congenial task to him, for he had the scholar's lovable piety towards the memory, works, and relics of a past generation of great Orientalists. The present writer

remembers the touching pleasure with which he once showed her a manuscript in Sir William Jones's handwriting, an unfinished poem that had not the remotest connection with *indianisme*

M Feer lived a secluded life Modesty, a certain shyness, and heart-whole devotion to his work were so much his leading characteristics that it is difficult to bring out a distinct portrait of this reserved but kindly personality Perhaps the plain record of his long and patient labours is not an unfitting tribute to his memory

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[illegible]

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## II

### SIMILES





## II

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### III

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IV  
PROPER NAMES



#### IV

#### PROPER NAMES

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